



Our Country is the World, our Countrymen are all Humanity.

VOL. XXXI. NO. 13. BOSTON, FRIDAY, MARCH 29, 1861. WHOLE NO. 1580.

Refuge of Oppression. BURNING PAPERS—HANGING PREACHERS

A Republican member of the State Legislature, from Allen county in Kansas, had a relative living

in Texas, who wrote Mr. B. to send him the news from Kansas, in reply to which he sent him the New

York Tribune and Lawrence Republican. The following letter shows the result. Fannin county is

where they hang Rev. Mr. Newry, and hang to the M. E. Church, without the word South to it—

HONEY GROVE, FANNIN CO., TEXAS, January 18th, 1861.

N. B. Blanton, Esq., Humboldt, Kansas: Dear Sir,—E. McCarry received your hitherto

and incendiary documents. It would be well for you, and all those who believe in the abolition of sla-

very in the United States, to first commence the work at home. Clean out the Augean stables, and

then you will be able to do the work. How many, ah! how many white males and females are

now in bondage to the aristocrats of your section of the country—their equals by nature, and often

by requirements their superiors! There never has been, and never will be, a government destitute of

slavery in some shape or form. If you want to enslave, as you have done and are now doing, your

freedmen and sisters of the South, and can find those who will serve you in the name and stead of

negro slaves at the South, it is your privilege to do so; but we ask and beseech you to allow us to enjoy

the same right in peace. We are determined that your own affairs, and allow us to do the same, be the

consequences what they may. The devil and his imps form a component part of your nature, and all

those who are stirring up insurrection and disturbance in this country. You have the impudence

of Satan himself, combined with all his meanness, to send such periodicals as the New York Tribune and

the Lawrence Republican to a Southern climate. They were consigned to the flames, and it would af-

ford me infinite pleasure and gratification to consign you and all your kindred spirits to the same; but,

nevertheless, it will be your duty to be cast into the fiery pit, where the flames are inextinguishable, un-

less a radical change comes over you. You believe you are serving your God, by serving abolitionism;

but if you are, your God certainly inhabits the lower regions, in common parlance called Hell!

Reflect, young man, and you will see what injustice you are doing the South. You are doing it, and yet you are in the enjoyment of your rights; and you

shall let us alone, if you have to be forced to do it at the cannon's mouth or at the bayonet's point. This

is the sentiment of the South; and you may rely upon it we do not ask you to surrender any constitu-

tional right; neither will we allow you, in your religious fanaticism, to trample under your unhallowed

feet the rights guaranteed to us by the Constitution, and common sense and common justice.

JOEL H. BUTTON, P. M.

THE SOUTH ON THE PUBLICATIONS OF HARPER & BROTHERS.

It is extremely gratifying to know that the publications issued from this Black Republican, Abolition

establishment are fast losing their circulation in the South. Packages and packages have been returned,

and we trust that Southern people will continue to read them. The last number of your Weekly

is violent an Abolition production as ever came from the office of Garrison's Liberator. The house

of Harper has grown rich upon Southern patronage

and support, and the return has been, that out of

the South, thousands have been sent, and the

unfettered and freely given for the maintenance of

the infamous principles, the carrying out of which has

caused the existing state of affairs. The Harpers

have ever been bitter enemies of the South and her

principles. Their practice, the works of foreign

authors, and the cheap publication of them in New

York, and the immense orders from the Southern

States, have made them one of the richest establish-

ments in the country. We must not give "aid and

comfort" to our enemies in any conceivable shape

or form.—Columbus (Ga.) Times.

We endorse every word of the above; but, in the

name of common justice, we protest against discrimi-

nation against Harper's publications. There is a

host of pernicious Northern issues flooding the South-

ern country every week, and some of them are

actually worse than Harper's Weekly or Monthly.

We insist that the entire batch of such papers as the

York Mercury, New York Weekly, Frank Leslie's

Illustrated Newspaper, New York Leader, et al., come gen-

erally be included among those not to be tolerated

at the South. We know of but three literary pub-

lications north of Mason and Dixon's line which are

worthy of support from the South; these are the

Journal and Knickerbocker Magazine, of New

York, and the Commonwealth, of Boston. Neither

of these has ever insulted Southern readers, or

reflected in the slightest degree on our institutions,

and we take pleasure in bearing testimony in their

favor.—Savannah News.

THE OLD DOMINION LOSING POWER.

The reconstruction of the Senate committees, re-

sulting in the displacement of the Southern chair-

men by Republicans, disquiets the Richmond Enqui-

rer. Paper indulges in the following lamentation:—

"The people of Virginia must now realize the

humiliating and alarming fact that they are living

under Black Republican rule—the rule of men who

The United States Constitution is "a covenant

with death, and an agreement with hell."

"What order of men under the most absolute of

monarchies, or the most aristocratic of republics, was

ever invested with such an odious and unjust power

of the separate and exclusive representation of less

than half a million owners of slaves, in the House of

Representatives, in the chair of the Senate, and in the

Presidential mansion? This investment of power in

one species of property concentrated in the highest

authorities of the nation, and disseminated through

the twenty-six States of the Union, constitutes a

privilege of men in the community, more adverse to

the rights of all, and more pernicious to the interests

of the whole, than any order of robbery ever known.

To call government thus constituted a Democracy is to insult the

understanding of mankind. . . . It is doubly tainted

with the infection of riches and of slavery. There is

no model in the records of ancient history, or in the

political theories of Aristotle, with which it can be

likened. It was introduced into the Constitution of

the United States by an equivocation—a representation

of property under the name of persons. Little did

the members of the Convention from the Free States

imagine or foresee what a sacrifice to Moloch was

hidden under the mask of this concession."—JOHN

QUINCY ADAMS.

J. B. YERRINGTON & SON, Printers.

several methods that have been proposed for effect-

ing so vast a transaction, all of which consist in the

perpetuation of the existing territorial system

by granting lands to the enfranchised serfs, the most

reasonable provide for the repayment of the pur-

chase-money to the State by the freed men in an-

nuual instalments. This will merely turn the peasant

into a proprietor; it will change the legal ownership

of the lands, but will hardly alter the feeling which

which, the serf already regarded them, still less

tempt him to renounce at once all his habits of life.

At first, perhaps, he will miss the leading-strings of

dependence. Whatever the moral degradation and

economical unsoundness of serfdom, it provided for

many of the wants of a primitive population. It

combined a Poor Law system with the obligation of

compulsory labor. The duties of the nobles were

correlative to their privileges, and both are now to

cease together.

Pauperism has hitherto been almost unknown in

Russia. The support of the sick and aged devolved,

in the case of Crown lands, on the communes; in

that of private estates, on the lords. Hospitals

were erected, and the low farm-stock replaced, at

their expense. Not unfrequently, the serf purchased

from his master the right of working for himself,

and the proceeds of such labor, by a custom hardly

less strong than law, belonged to the peasant. Serfs

are even now to be found among the wealthy mer-

chants of St. Petersburg, having redeemed by a

nominal "obrok," or poll-tax, the theoretical li-

ability to be recalled into predial servitude. There

are many reasons to believe that the yoke has in

most cases been as light in Russia as in any coun-

try which has recognized the medieval theory that

every man must have a lord, and immeasurably

lighter than that of American slavery. It has been

well observed that the subjection of the serf was

aggravated by an antipathy of race. His personal

and family rights were to a great extent guaran-

teed by the law, and upon the whole, while he stood in

serfdom, he was not so much degraded as the serf

of the West. It is difficult to realize a

spirit which can tolerate without murmuring the

obligations of servitude, yet will not submit to an

undignified freedom. Such, however, is the spirit

engendered by the long postponement of this "mea-

sure of social justice," and it is one which Alexander

will do well to respect. Emancipation is the first

and greatest, but it cannot be the last, of Russian

reform. There is more harmony between classes,

more sympathy with foreign nations, and clearer

notions of constitutional liberty in modern Russia,

than existed in other countries of Europe on the

abolition of villeinage. When an autocrat, however

wise and generous, attempts to introduce a com-

plete organic change, such as usually costs the

labor of many generations, he must expect to see it

followed by a free criticism of bureaucratic abuses,

and perhaps a firm demand for a liberal Constitu-

tion.—London (Eng.) Times.

THE ABOLITIONISTS OF THE NORTH.

Richard H. Dana, Esq. of Boston, in the course of

a speech delivered a short time since in Manchester,

N. H., made the following reference to the Abolition-



MR. CHAIRMAN.—Allow me as one of the petition-

**METROPOLITAN POLICE BILL.** A hearing was had before the Legislative Committee on the subject of the proposed Metropolitan Police Bill, in the Representatives' Hall at the State House, on the Friday forenoon last. There was a large attendance. J. P. Healy, Esq., City Solicitor, occupied nearly two hours in a dull and uninteresting review and recapitulation of the testimony of witnesses before the Committee, concluding with arguing that no charge had been sustained against the Mayor or Police of Boston. He was followed on the subject by George W. Smalley, Esq., who acquitted himself in a very creditable manner. Wendell Phillips, Esq., made the concluding argument—clearly, forcibly, and successfully—which we here publish in full.

No 1  
BOSTON.  
REF.  
We publish  
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## Poetry.

## For the Liberator.

## TO MISS SALLIE HOLLEY.

## A TRIBUTE OF GRATITUDE.

True and earnest-hearted sister, a debt we owe to thee,  
For thy words so fully spoken, uttered calmly, bravely,  
free;  
For thy courage—faltering never—for thy hopeful, trusting  
faith,  
That the right at last shall triumph, even as our Father  
saith.  
We feel our souls grow stronger as we hear thee nobly  
plead  
For the outcast suffering bondmen in their hour of sorest  
need;  
And while earnest, tearful pity thou dost waken in the  
heart,  
Still thy words arouse to action, bidding us to our part.  
For in the conflict wage, ere our country makes her  
choice,  
There is need of woman's labor, there is need of woman's  
voice:  
And while Manhood, silenced, cowering, withers 'neath  
Conqueror's blight,  
She, by Conqueror's unfettered, fearless should defend the  
Right.  
She should say unto her brothers—Ye may cringe to  
Southern power—  
Be the dopes and tools of party—yield even Honor's price-  
less dower;  
And, to save this blood-stained Union, make known a truce  
with sin,  
Smothering even the voice of conscience, as it speaks the  
soul within:  
And again on Mammon's altar lay the bound and trem-  
bling slave,  
While his outstretched hands imploring, vainly call on you  
to save:  
Ye may give to human bloodhounds hunting-ground on  
Concord plains,  
And upon the grave of Warren bid anew the victim's  
chains!  
But we will not aid you onward thus Humanity to wrong,  
And, to crush the hapless victim, make 'th oppressor's  
power more strong;  
We will plead alone for Justice, guided only by Truth's  
light,  
While our rallying-cry is ever, "God defend and speed  
the Right!"  
Sister, many a true heart's blessing follows thee along thy  
way,  
Knowing thou wilt never falter, or thy holy trust betray;  
And when, thy mission ended, angel-spirits call thee home,  
How this blessed thought will cheer thee, "I my Father's  
work have done!"  
Barre, March, 1861. GARRIE.

For the Liberator.

## THOUGHTS,

SUGGESTED BY THE SACRIFICE OF JOHN BROWN.

'T is done, the savage deed is done;  
Oh, how Virginia! shame to thee!  
Shame to thy foolish, bragging son!  
Shame to thy boasted chivalry!  
The brave old man whose daring deeds  
Were raised to set the landman free,  
To break Oppression's galling bands,  
And strike a blow for liberty—  
A victim to Freedom's fear,  
In Freedom's cause the hero dies!  
A glory circles round his bier,  
While in the dust thine honor lies.  
Thou shouldst have claimed him for thine own,  
With Patrick Henry's wreath his name;  
It had a halo round thee thrown,  
Rekindling Freedom's altar-flame.  
Fen had his weapon failed to spare,  
'T was his the brave old man to slay,  
The man who laid your folly bare,  
And showed you where your weakness lay.  
By cruel wrongs to frenzy driven,  
John Brown, the fearless, good and brave,  
Believed himself 'th elect of Heaven,  
To break the yoke, and free the slave.  
Go, now, of gallant Henry boast;  
Brown was his brother—Freedom's child;  
Undaunted, each defied a host,  
And both by wounds were reviled.  
Successful, one is known to fame,  
A patriot—one a rebel die;  
Alike their object—same the aim—  
Their struggle for an equal prize.  
Henry, for self and country's weal,  
Resolved on "Liberty or Death";  
Brown, with a high and holy zeal,  
For the poor slave resigned his breath.  
Dishonored drops Virginia's star,  
Her "scutcheon bears the murderer's seal;  
On Freedom's breast she leaves a scar,  
That time can never heal."  
F. M. ARLINGTON, Weymouth.

For the Liberator.

## ADVERTISEMENT EXTRAORDINARY!

Wanted to find a man who prays,  
Who ever means just what he says;  
Who, when "Our Father" he repeats,  
In every man a brother greets;  
And, when he prays, "Thy kingdom come,  
Upon the earth Thy will be done  
As 'tis in heaven"—whose life shall be  
With such a prayer in harmony;  
Who, when he prays, "My sins forgive  
As I do those 'gainst me who strive,"  
Breathes not 'en one revengeful feeling,  
Nor chokes the erring one to death;  
Who, when he prays, "Lord, never lead  
Where I in paths of sin shall tread,"  
A brother's voice will ne'er despise,  
When he of danger would apprise.  
Wanted to see, in days like these,  
A man who seeks not man to please;  
Wanted, O God! the Church to see,  
A light to guide mankind to Thee.  
Wanted to see, a man who dares  
To live in keeping with his prayers;  
Fears not to say his soul's his own,  
Nor trembles when the wicked frown.  
One such, sustained by heavenly grace,  
A thousand of his foes shall chase;  
Two such, ten thousand part to fight,  
Because well armed for the fight.  
Men thus equipped, with Faith's strong shield,  
Shall make their stoutest foes to yield;  
And Error's night shall pass away,  
Because they act as well as pray.  
Then God shall sit upon his throne  
On earth; by men his will be done;  
The triumph of the wicked cease,  
And all mankind shall live in peace.  
Boston, March 19, 1861. JUSTITIA.

## THE TRULY JUST MAN.

All are not just because they do no wrong;  
But he who will not wrong me when he may,  
He is the truly just. I praise not them  
Who, in their petty dealings, pilfer not;  
But him whose conscience spurs a secret fraud,  
Whom he might plunder and defy surprise.  
His be the praise, who, looking down upon  
On the false judgment of the partial herd,  
Consults his own clear heart, and boldly dares  
To be, not to be thought, an honest man.  
—Selected.

## The Liberator.

## THE MARTYR CRISPUS ATTACKS.

The ninety-first anniversary of the martyrdom of CRISPUS ATTACKS (March 6th, 1770) was commemorated at the Twelfth Baptist Church in Boston, on Monday evening, 11th inst. (unavoidably postponed from the 6th.)

WILLIAM C. NELL, on rising to announce the exercises, remarked, in substance, that the programme for the evening was a wide departure from the elaborate and novel presentation, for many months contemplated, but which, by force of circumstances, he had this year been compelled to forego. The occasion was one which should always commend itself to the patriots and philanthropists of America, and in a signal manner to those whose complexions and condition allied them to him whose name and fame they had assembled that evening to honor. And especially at this hour in our country's history, when the all-absorbing question was, "What shall be done with the colored man?" there is a significance in pointing to what the colored man has done in the nation's trials, hours, eminently entitling him and his posterity to an equality of rights.

The page of impartial history will yet be illuminated with his deeds of patriotism and valor, commencing with Crispus Attacks in State street, March 6th, 1770, whose example of gallant leadership and martyrdom in the cause of impartial liberty has been emulated by other colored Americans, in every battle on land and sea, through the wars of 1776 and 1812; and though, shameful to relate, there is still to be found, here and there, an unscrupulous press to disparage and ignore the claims we truthfully and proudly associate with "the Man and the Hour," yet the satisfaction is ours to acknowledge that, by Hon. Henry Wilson, in his recent speech in the Senate of the United States, and also by several members of the Massachusetts Legislature, justice has been duly awarded, which we trust will, ere long, so enlighten public sentiment that, despite the influences contributing to disfranchise and alienate us, the patriotic deeds of our fathers shall be gratefully remembered, and our own rights respected.

At the conclusion of Mr. Nell's remarks, there followed appropriate Classical Readings and Declarations, including extracts from the recent speeches of Hon. Charles Sumner and Hon. Henry Wilson, in the United States Senate, against the Crittenden Compromise, and in vindication of Colored American citizenship. Also a debate, in which the volunteer aid of members of the "Union Progressive Association" was a prominent feature. These exercises were interspersed with choice vocal and instrumental music by several ladies and gentlemen, whose efforts were highly appreciated by the audience.

The evening's entertainment was concluded by a social gathering in the Vestry, where refreshments had been provided by Mr. George T. Downing, which arrangement, to many, was a very agreeable item in this year's commemoration.

## REPLY OF REV. GILBERT HAVEN.

WM. LLOYD GARRISON, Esq.:  
DEAR SIR—I should have made an earlier defence of my letter against your editorial, had my health allowed me to prepare it. The subject may not yet be stale to all your readers, though my treatment of it will probably be deemed, by many of them, "flat and unprofitable." In seeking to shun a "painful and profitless" controversy with some of your leading associates, I hardly expected to plunge into one with you. I hope yet to avoid it. With a few words of defence as the subject will admit of, I shall close the controversy, so far as I am concerned. Our main points of difference are so vital, the claims that separate us, as developed in this editorial, is so wide, that it will only be a waste of your columns to seek, through this medium, for a common ground whereon to build up a common faith. The lesser differences are all that will repay consideration.

You quote the questions which you asked, in your first article, on the supposition that I impeached your faithfulness to your conscience, and say, "Now let the reader turn to the verbiage of Mr. Haven, and find, if he can, any attempt to give explicit answers to these questions—or we cannot." I cannot imagine how you could have read that letter without finding "explicit answers to these questions," repeated many times. My honest compliments, profess almost to "vain repetitions," were based solely on your "faithful adherence to principle." Had they been omitted, or reduced within moderate dimensions, the verbiage of "the rejoinder" would have been materially lessened, and the letter been shorter than its reply.

These questions are asked as a defence against my lament that you did not resemble Wilberforce in prayer and piety. Do they prove that lament groundless? Is a bold and constant support of the claims of humanity or the demands of justice "necessarily the cause or the effect of prayer and piety?" Cannot one be eminent in the former graces, and deficient in the latter? Religion should be, I acknowledge, the root and offspring of all philanthropy. That it is not, many examples painfully prove. I agree with Mr. Parker that they are not, though they ought to be, constantly and vitally united. In his "Letter," page 106, he thus speaks:—"I was not content with producing Morality alone—the normal action of the Conscience and the Will, the voluntary keeping of the Natural Law of Right. I saw the need also of Piety—religious feeling towards the Divine, that purely internal love of God, which I think is not dependent on conscience." Again, in reference to the very class of whom you are so eminently a representative, he thus speaks, page 112: "I found this lack of the emotional part of religion affected many of the Reformers. The leading Reformers are men of large intellect, of profound morality, earnest, affectional men, full of philanthropy, and living lives worthy of the best ages of humanity. But, as a general thing, it seemed to me they had not a proportionate development of the religious feelings, and so had neither the most powerful solace for their many griefs, nor the profoundest joy which is needful to hold them up amid all they see and suffer from. They too commonly shared this sensational philosophy, [Unitarianism,] and broke with the Ecclesiastical Supernaturalism, which once helped supply its defects."

Though his substitute for the Divine Supernaturalism of the Church and the Bible could but poorly supply this need of the soul, his declaration that it exists in man, and that it was unsatisfied in the hearts of his closest, philanthropic friends, is of the highest value. The union of Piety and Philanthropy was very marked in the public career of Wilberforce. Their disjunction has been hardly less marked in the public life of his American representative. It is complained that I did not keep silence on this deficiency in an anti-slavery discourse, and my lamentation over it is charged to my "cloth." I am glad that the guilt lies no, deeper.

But, is such silence a duty? That discourse was a "sermon," based on the words of inspiration, preached in a Christian church, on the Christian Sabbath, by one who declares himself, in this very act, to be speaking, as he believes, as an ambassador of Jesus Christ. Was it out of place to refer to the public treatment of the Christian religion by eminent leaders of the reform it advocated, especially when that treatment was not one of silence, but of open hostility? The censure was confined to their public career, and was spoken with careful exception to any special activity of your own, and with respectful and tender regrets at the course you had chosen to pursue.

But if it was so censurable to introduce into a sermon, a pulpit, and a Sabbath evening religious service, the slightest reflection on the public religious character of a great reformer, what must be said of the course of the Liberator and the American Anti-Slavery Society, for these many years? You say, "When, in noticing anything that may have fallen from his lip or pen, or from the lip or pen of any other person on the subject of slavery, have we gone out of our way to lament that he did not see eye to eye with us on other matters?" May I be allowed to ask, were those remarks, made in a review of Rev. Mr. White's sermon, concerning the Bible and the divine origin of the Christian ministry and the Christian Church, necessary to express your opinion as to his treatment of the question of slavery? A very few words sufficed for a full endorsement of his views on that subject. A half a column hardly sufficed to "lament" his heterodoxy on these "other matters" in which "he did not see eye to eye" with you.

Are the remarks on the Bible and "the great revival," in this very editorial, essential to a defence of your anti-slavery, or even religious, consistency? Even if you are free from blame in this matter, is the Liberator free? Is the article which precedes my letter, opposing, with great harshness, the general opinion of Christians as to the right way of observing the Sabbath, essential to the prosperity of abolitionism? Is not this advertisement, which for nearly six months has met the eyes of your subscribers, entitled "Self-Contradictions of the Bible," and in which the Book is spoken of as "the so-called word of God," "travelling out of the record, and raising a false and impertinent issue?" There is but one other paper in Boston that would publish that advertisement. That paper rejoices in the name of "infidel." I commend it for its honesty.

What would be said if the Temperance Journal had thus mingled discussions on religious subjects with its reformatory matters? Would the Christian friends of temperance have been condemned for withdrawing their support from the paper, and the Society that sustained it? I have an intimate acquaintance with several of the leading advocates of this reform, who differ from me, very materially, on questions of doctrine; yet I always receive them gladly into my pulpit, and join with them on the general platform, because we confine ourselves to the duty before us. Why is it not so with these advocates of the Anti-Slavery reform? Why is not the Liberator welcomed to every Christian anti-slavery pulpit? Simply because they do not confine themselves to anti-slavery. There is no one whom I would so gladly invite to address my people as Mr. Garrison, were it not for his connection with the cause of intemperance. Did he now, as at the beginning of his career, apply the Word of God with great faithfulness and power to this iniquity, did he only refrain from contending that Liberty, and the doctrines it teaches, and the Church it establishes, he would be joyfully welcomed to three-fourths of the churches of the Northern States. We ask for no defence of our particular views. We only ask that they be not assailed in an anti-slavery journal, and on an anti-slavery platform.

If it be said, the Liberator is not an exclusively anti-slavery journal, I ask, What else is it started for? What else does its title mean? What else does its pictorial heading and surrounding mottoes mean? What else has been its only work and fame, apart from this anti-slavery element of its latter years? Is not that chosen work great enough? Is it so near accomplishment that you can afford to drive away crowds of sympathizers by these extraneous assaults? You complain of being "few," and of being kept so by "the papal arrogance" of "the clergy generally." Nay, my dear sir, no. The Liberator is its own worst enemy. Gladly would the ministry and membership of every name, whether "evangelical" or "liberal," join with the oldest paper and the oldest Society whose organ it is, in this glorious service, had they not been repelled by "the gross infidelities and social absurdities" with which the speeches of the salaried agents of that Society have abounded; had they not seen the substance of those speeches in many forms go unrebuked,—go, alas! commended into the columns of its authorized journal.

I am glad to learn that I was mistaken in your statement of the simultaneous destruction of slavery and the Orthodox Church. Though the remark was riveted on my memory by its character, the time and manner of its utterance, and, especially, by its being made the subject of immediate and subsequent conversation among several who were with me, still I am willing to confess our ears were at fault, not your tongue. I rejoice that you concede that slavery can be died without the death of the Church. I believe it has died elsewhere, and is dying here, through the life of the Church more than through all other instrumentalities.

You speak of my remark touching certain books and lectures on social and religious questions as shocking and libellous. Moore said he first blushed for some of his poetry when he had a daughter old enough to read it. I think the author of these works have had, or will have, a like experience. I cannot see how a "truly cultured person" can do otherwise than loathe the free-love doctrine of divorce, and sundry other writings of these, so far, "filthy dreamers." I am glad I mentioned no names; for their comparative silence of late upon these and more sacred themes suggests the thought that they find the tone of Christian society and the faith of the Christian Church, too lofty and vigorous for their assaults. They have heard the voice of Christ saying, "It is hard for thee to kick against the pricks." May they yet penitently receive him as their Saviour, and preach the faith they once destroyed.

It is not needful nor desirable to defend my letter at all the points in which it was condemned. Especially it is not necessary for me to defend the Bible. All I sought to show was, that it was not accepted by the Liberator as the perfect revelation of God. Whether such views are called "infidel" or not, is a question of small importance. If a course of conduct, respecting slavery, met with the unqualified approval of the extreme pro-slavery section, you would say, and that justly, that such conduct was pro-slavery. What else then can we call that form of belief which meets with the unqualified approval of avowed and boasted infidels? To me, there is but one answer.

But, whatever be the proper name for such doctrines, their nature is hostile to the unchanging sentiment of the Christian Church. This Book has been relied upon by that Church, in all ages and in all its divisions, as of Divine origin and authority. Her divisions into sects prove nothing against this fact; for all these sects have certain grounds of unity which are found in the Bible only. Their very names are only schools of Biblical interpretation. They are no more to be considered a sign of the impotence of Scripture, than are the many schools and conflicts of the devotees of Natural Science a proof that Nature has originated or settled nothing. In that, as in this, it is the vastness of the Book of God that makes the human mind, with all its labors, fall infinitely comprehending its length, and breadth, and depth, and height. With enough easily learned for the clear illumination of our present path of duty, there is enough remaining for the amplest exercise of the amplest souls. It will outlive time, and be, like Nature, the subject of the reverent and exhaustless study of holy intelligences to all eternity.

But I did not mean to be drawn into a defence of the Divine utterance. It is sufficient to say, that it is as true now as Chillingworth declared it to be two hundred years ago, that "the Bible, the Bible, is the religion of the Protestants" of all real Christian Churches, and he who derides or rejects it has but one name in all Christian tongues.

You say my remarks on Mr. Parker are marked with "intense bitterness," and quote a sentence of his "Letter" as applicable to me. You do me great injustice in that remark and quotation. My feelings towards this eminent man are farthest possible from the spirit of bitterness. I should not have mentioned his name, had not your questions demanded it. I should only have then referred to his mixed character as a religiousist and reformer, had you not, by implication, declared your piety of the same character as that of Wilberforce. I was thus constrained to notice his

## THE LIBERATOR.

peculiar course, to show that the supporters of such a teacher could hardly be the representatives of that piety. You intersperse admiration points in the sentence I quote from him, either to ridicule the sentiment or to suggest the quotation false. If the latter, I can only say, the exact words may be found in the sermon entitled "A True and False Revival of Religion," page 9th. These are the *ipsissima verba*. "The whole [revival] is said to be a miraculous outpouring of the Holy Ghost, the direct interposition of God. You look a little more closely, and you find the whole thing has been carefully got up, with the utmost pains." If the admiration points were meant for sneers at my statement of this awful sentence, all I can say is, that those sneers are made at one of the dearest and deepest convictions of the whole Evangelical Church, from the day of Pentecost until now.

The charges concerning that revival are very erroneous. "Its converts were" not "not numerous in the blood-stained South." The great prayer meeting scarcely went below Philadelphia. Its anti-slavery effect may be seen, in my judgment, in the enormous vote for Lincoln, and in the calmness and firmness with which that great deed is maintained in the midst of the clamor of false professors, and the great multitude of the worldly and wicked. I have no doubt that more than half of those who voted for Lincoln were professors of Evangelical religion.

I trust that you will relieve me from the charge of unfairly and unfeelingly referring to Mr. Parker, and especially that you will not consider me as one who would willingly tear open the wounds which his death has made in the hearts of those who lived in his love. No one more deeply sorrowed in his sorrow. "Non ignarus mali, misera succurre dico." There are more courteous and tender words than that "Letter" than those you quote. There are also more deadly words. While therefore charity wraps his memory in her ample folds, and grief most willingly weeps with those that weep, the cause of truth and righteousness no less demands that we should honestly point to the dreadful animus of that dying letter, and those many sentences, which, with great variety of expression but with unchanging enmity, declare that our Bible is "a Fetiche," our religion, "a trusting for salvation to the blood of a crucified Jew," and our "God is a devil, and means damnation."

But I fear that I have long since wearied your patience with my unweelcome talk. And yet, I would fain say a word in defence of the anti-slavery action and condition of the Church of which I am an unworthy member, before I relieve you finally of my presence.

That Church has continued ceaselessly and mightily for the great reform. In 1844, after ten years of faithful labor for the ministry and laity, she stayed the proud march of the Slave Power, sacrificing her, at that time, most influential section, rather than allow one, whose words held slaves, to preside in her Conference. It was a great victory, and resulted in the accession of the slavery loving section, an act which Calhoun and Webster declared to be the forerunner of that disunion you so ardently desire. Has she ever had a word of commendation in the Liberator for that struggle and triumph? In 1848 she refused to recognize this seceding body as a Christian Church, and has so refused to this day, simply because of its submission to the Slave Power. In 1856, she put at the head of her Sunday School department one who labored with you in those early days, when Gospel ministers and members were the most active members of the American Anti-Slavery Society, and who has never denied the faith he then preached. In his present important position, he faithfully teaches through his books and papers the whole truth of abolitionism. She put in the Quarterly Review one of the finest scholars and writers in the country, and he has not failed to pour through its pages his burning denunciations of this heinous sin. So has she manned her posts, and fought her battles for the slave, till last year, to avoid all charge of complicity with slavery, she declared that to be the true reading of her constitution, which her Bishops have since proclaimed to be its original and constant meaning, by which slaveholding as well as slave-trading is especially forbidden.

How is all this long and successful work treated by the pioneer Anti-Slavery Society and paper? With a word of approval! With a word of recognition, even far from it. It is only said of her, that she "receives slaveholders without rebuke or discipline"; and that "thousands of slaves are still held as chattels by members of that church."

Are these partially untrue and utterly unfair reflections her just reward? Would it be right to say that Massachusetts neither rebukes nor disciplines the slave-seller, because Boston, in spite of her law, gives him aid and comfort? The Church is a greater and more enduring institution than the State. Like the State, too, she may be pure in word and doctrine, in law and labor, and yet be helpless for a season against the disobedience of some of her subjects. In the Methodist Church, each local society has the sole power to try and expel its members; each conference of ministers the sole power to try and expel its members. Now, if the local society and its pastor refuse to enforce the discipline, and the conference of ministers the sole power to try and expel its members. Now, if the local society and its pastor refuse to enforce the discipline, and the conference of ministers the sole power to try and expel its members. Now, if the local society and its pastor refuse to enforce the discipline, and the conference of ministers the sole power to try and expel its members.

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ten in the spirit of courtesy, of esteem, of love. May they be so received.  
Very respectfully and gratefully yours, G. H. Cambridge, March 18, 1861.

## DR. CHEEVER AND THE AMERICAN ABOLITIONISTS.

On the 16th of November last, (says the *Anti-Slavery Standard*), Dr. Cheever met the members of the Edinburgh Ladies' Emancipation Society, the room being crowded to excess by a deeply interested audience. After receiving an address of sympathy and welcome, Dr. Cheever made some remarks, a report of which we find in *The Caledonian Mercury*, and copy below. We are glad to put on record this honest and unqualified testimony to our cause, to the character of its supporters as men of integrity and Christian spirit, to the corruption of the American churches, and to the slanderous character of the charges and imputations against Abolitionists:—

"Dr. Cheever commended to the sympathy of his hearers the Church Anti-Slavery Society, which had recently been formed in America to prosecute by a fresh agency the great anti-slavery movement. Organized as it had been on such a basis as to afford no ground of exception to any, it had yet met with little sympathy from the Churches of America, that it was unable to sustain even one agent in the field,—the point of stumbling among the professing Christians of America being the declaration in the Constitution of the Society that slavery was a crime, and slaveholding, in itself, a sin against God. This was a striking illustration that it was not because of any error of Abolitionists that sympathy was withheld from anti-slavery effort, but because of the 'cross' involved in adopting anti-slavery principles in America—because of the sacrifices, commercially and otherwise, which these must make who freely espouse the slave's cause. He had expected that there would be full sympathy ready for him in this country, but he found these influences had extended even here. He attributed them to the commercial and social relations that exist with America. He had found calumnies and slanders of the grossest description prevailing,—more, in fact, than he could have supposed possible. He would say, as a general rule, that it was safe to consider all slanders against Abolitionists as perfectly untrue. It was certainly the case, as those present were aware, that mixtures like that with David at Adullam had been in the anti-slavery ranks, where persons had sometimes uttered sentiments offensive to Christian society and feeling; but for such sentiments as these the Church, so called, was to blame, and the wonder was it had not made more infidels than were to be found in America from its unfaithfulness to its own mission. Dr. Cheever paid a very noble tribute to Mr. Garrison, with whom he had held many long and earnest conversations. He could testify to his being anything but an infidel; for such sentiments as these the Church, so called, was to blame, and the wonder was it had not made more infidels than were to be found in America from its unfaithfulness to its own mission. Dr. Cheever paid a very noble tribute to Mr. Garrison, with whom he had held many long and earnest conversations. He could testify to his being anything but an infidel; for such sentiments as these the Church, so called, was to blame, and the wonder was it had not made more infidels than were to be found in America from its unfaithfulness to its own mission. Dr. Cheever paid a very noble tribute to Mr. Garrison, with whom he had held many long and earnest conversations. 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